THE LATTER-DAY SAINTS'
MILLENNIAL STAR.

"And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed."—JOEL, ii, 27.

No. 2, Vol. XLVI. Monday, January 14, 1884. Price One Penny.

"THE MORMON EVIL."

BOB INGERSOLL'S UNBELIEF URGED AS THE PANACEA.

(From the Chicago Times.)

THE polygamy problem is at the front again. Once more the polygamy problem "demands a solution." Once more the polygamy problem is going to be solved by that great solver of great problems, the national Congress.

The polygamy problem has been solved many times. It was solved by Congressional enactment more than twenty years ago. But upon the meeting of the next Congress the polygamy problem came in and demanded a solution. Congress proceeded again to solve the polygamy problem. And the polygamy problem, like the inevitable Monsieur Tonson, comes back again demanding a solution.

Seeing that the legislative solutions of the polygamy problem did not prevent that problem from perennially turning up again, Grant (president) took the problem in hand, and resolved to solve it himself, by proxy. Instead of recommending to Congress a new legislative solution, he sent Parson Newman to Utah to solve the polygamy problem by preaching to the Mormons against their celestial marriage system. Grant reasoned, probably, that if anything could stop the practice of polygamy, the eloquence of that robust polemic could do it. The parson carried the Bible in one hand and the power of ecclesiastical argument in the other. The Mormon Elders met him fairly, on his own ground, armed with his own weapons. The polemical combat which ensued made some noise at the time, but it was the general judgment of an impartial public opinion that the parson who went to Utah as Grant's agent to settle the polygamy question, came back worsted in a combat which he had chosen to make on the basis of the Old Testament writings. On the author-

ity of that divinely inspired book the Utah Saints had the best of the argument, and came out of the debate with flying colors. The polygamy problem still demanded attention.

Congress proceeded to solve the polygamy problem some more. The frequency of the solution was astonishing, considering the announcement preceding every measure of solution, that it was going to do the job so effectively and conclusively that the polygamy problem would not demand solution any more.

One of the most certainly effective solutions in the series was the Edmunds solution of the polygamy problem. It was an elaborate and costly remedy; but it was warranted to cure, especially as its application would be superintended personally by three notable politicians appointed expressly for that purpose. But now, immediately following the application of that effective solvent of the polygamy problem, that problem steps to the front demanding more solution. And Mr. Edmunds comes forward smiling with another legislative project, warranted to solve that ever present problem.

The new Edmunds solvent has no more merit than the old one. It would have no greater effect. No sooner should the polygamy problem be solved by it than the polygamy problem would again step up and demand a solution.

The President has also recommended a new scheme for the solution of the polygamy problem. It differs from Grant's plan of sending a preacher who preaches the heavenly inspiration and authority of the Old Testament, to preach against the celestial marriage system of which that book is the strongest basis and bulwark. It also puts aside the more promising plan of sending Mr. Robert G. Ingersoll, who does not believe that book was written under heavenly inspiration, to preach against the polygamists who do believe it. It is simply another project for solving the polygamy problem by the legislative method. It has the usual recommendation of all the preceding solutions of that sort. "It is the heroic remedy," says one true believer. It is a plan of "digging up by the roots!" It is "laying the knife to the very root of the cancer!"

What is that wonderful plant. Simply a proposition to abolish the present civil government of Utah, and replace it by a civil government of commissioners appointed by the President to administer in Utah the laws of Congress.

Polygamous Mormons do not seem to regard the Presidential plan of solving the polygamy problem as an "heroic remedy" of that amazing efficacy which some persons who are not Saints impute to it. A Mormon paper says very rationally: It is not shown in what way the destruction of our local government would affect the question of polygamy. Plural marriages not recognized by Territorial laws could not be dissolved by commissions, by edicts, by armies, nor by any other earthly power. Why? "Because they are ecclesiastical, perpetual, eternal, unless Mormons become recreant to their faith with heaven." In other words (more appropriate to the expression of ideas that appertain to this world), they are affairs of religion and not of politics, of ecclesiastical polity and not of civil polity; of a superstitious faith and not of a rational understanding.

Nearly all systems of religion comprehend notions, practices and rites of some sort respecting the marital relation. This is especially the case with all

the religions that rest on or accept the inspiration theory of the Hebrew and Greek Scriptures. The Roman and Greek churches regard civil marriage as no more than an unsanctified state of adultery, and the Anglican church is hardly different to them in that respect. All of them, and most of the non-apostolic sectaries, too, treat marriage as a religious sacrament, valid only in the sight of heaven when celebrated by the Lord's anointed. While the civil power may *legally* separate those "whom God hath joined together," the orthodox Christian notion is that God only can disjoin whom they say God hath joined.

The Mormon religious notion is not different to the most generally accepted Christian notion on the subject. The "celestial marriage" system asserts the sanction and authority of Jehovah in the ministry of an ecclesiastical agency of Jehovah, precisely as the Christian marriage system asserts the same sanction and authority through a like ministry, whose spiritual accountability is not to any establishment of civil government. The civil law may decree that such religious marriages may not be legal, may denounce them as immoral, may sanction severe punishment upon any who practice them, and the ministers of the civil law may inflict such punishments if they can convict the offenders by "due course of law." But all that would not dissolve the celestial marriages, nor change the relations of the celestially married in any way. How, then, can a particular form of civil government, a particular code of civil laws, or a particular establishment of civil administration, solve the polygamy problem or "dig up polygamy by the roots?"

Evidently, there is no potency in any form or device of official government that can perform such a miracle. Because the roots of the thing it is proposed to dig up are not within the jurisdiction or the reach of any civil power, any more than are the roots of any other mode of superstition or idolatry.

How, then, shall the "polygamy problem" be solved? There is only one way, and that is to eradicate the religious superstition in which polygamy exists. The civil power can not do that. It can be done only by spiritual power, acting upon the moral nature of men and women, disabusing them of the shrewd religious superstitions of a tyrannical and pestilent faith. Those who can most effectively exert that spiritual power are not preachers of a somewhat different faith resting on the same foundation, like Parson Newman, but preachers of no faith at all in theories of the supernatural, like Mr. "Bob" Ingersoll. For Ingersoll there is in Utah a grand mission and a great work in the preachment of unbelief. It is the solution of the "polygamy problem."

MINUTES OF A CONFERENCE

HELD AT THE LATTER-DAY SAINTS' CHAPEL, HUNTER'S VALE, ROCKLEY, BIRMINGHAM, DEC. 23, 1883.

Present on the stand from Utah: Apostle John H. Smith, President of the European Mission; Elder G. C. Lambert, from the Liverpool Office, President R. H. Williams, of the Nottingham Conference; Elder Thos. Waddoups, President of, and Timothy Gilbert, Thos. Tew, W. B. Bennett, H. Yates, W. Corbridge and J. Griffin, Traveling Elders in the Birmingham Conference.

At 10:30 a.m. meeting commenced with singing by the choir, and prayer by Elder T. Gilbert.

Elder Thomas Tew briefly addressed the Conference. Said he had no cause to regret having embraced the Gospel in this land. Had experienced many blessings since he had obeyed the principles of eternal truth. Spoke of the blessings that would accrue to the Saints by gathering to Zion; but reminded them that they should go with a desire to keep the commandments of God and to help build up His kingdom, and not to accumulate the things of this world.

Elder Griffin reported his labors in the Worcester District. Had recently visited some of his relatives in that part, and borne his testimony to them; but he was sorry to learn that they were quite indifferent to the testimony. Their opinion was that if they led a good, moral life, that was all that was required of them to obtain salvation. This idea was commonly entertained by religionists, but they could not expect salvation unless they complied with all the ordinances of the Gospel.

Elder Gilbert said the Saints in the District in which he had been laboring were poor and scattered, but rich in faith, and were trying to live their religion, with few exceptions. He had found it difficult to obtain rooms in which to hold meetings, and also to reach the people with his testimony, but he had succeeded in bringing a few to a knowledge of the Gospel.

Elder Corbridge said it had been a benefit to him to respond to the call made of him by the servants of God to fill a mission in this land, and the safest and best course for all the Saints to pursue, was to practically carry out the admonitions of the servants of God.

Elder Bennett remarked that it was no advantage to force the Gospel upon the people, but we should use every proper means to make them acquainted with its principles, and then they will be in a position to appreciate their worth. He desired to be honorable and exemplary, and to show the world that there is power and efficacy in the teachings of the Latter-day Saints.

President Waddoups read the financial and statistical reports for the half-year ending Nov. 30, 1883. The latter showed there were in the Conference 15 Branches, with 7 Seventies, 48 Elders, 13 Priests, 19 Teachers, 11 Deacons, 824 members; total officers and members, 415. Baptized 50, emigrated 55, received 4, removed 1, excommunicated 1, died 5.

At 2:30 p.m., the Conference again convened, and the usual opening services occurred.

Elder Yates said he was thankful to be associated with the Saints. His testimony was that God lived, and that He was watching over the Church. There was a coldness and indifference in the world towards the testimonies of the Elders, and the people could not comprehend the efficacy of the Gospel because of the darkness of their minds. He exhorted the Saints to be diligent and to carry out the instructions of the Priesthood, and all would be well with them; and when the Saints were gathered from the nations, Babylon would fall according to the decrees of the Almighty.

President Williams said it was a matter of astonishment to him to see the darkness that existed in the religious world in respect to the plan of salvation. Religious teachers would declare that the ordinances established by

our Savior were not now essential to salvation, though they were so plainly and positively set forth in the Scriptures. The Elders did not teach any principle or doctrine to the world but would, if accepted, redound to their welfare. Referred to the prevalent opinion entertained by modern Christians, that a mere belief in Christ would save them. This was a false faith, by which the people were being misled and deceived by religious teachers, who were making religion a business matter, and making merchandise of the souls of men, in fulfillment of the words of the Apostle Paul.

President Waddoups said: Although it was a difficult matter to persuade the people to accept the truth, the Elders were not discouraged on that account; and when they enjoyed the spirit of their calling, they were zealous and determined to do the will of God. The people generally worshiped the wealth of this world, and had no love for the truths of the Gospel, the spirit of which would not lead them to do evil, but good. The Gospel was true, and God had revealed it to Joseph Smith, and if ever there had been a true Prophet on the earth it was he, for he had ushered in the dispensation of the fullness of times. He then presented the general authorities of the Church and the President of the European Mission for the approval of the Saints, and all were sustained by unanimous vote.

President Smith read the names of the President of, and Traveling Elders in the Birmingham Conference, and requested the Saints to express their objections if they knew anything against their character, or any reason why they should not be sustained in the position they occupied. There being no objections the vote to sustain them was put and carried, as was also that to sustain the local Priesthood of the Conference.

At the evening meeting Elder Geo. C. Lambert was the first speaker. Testified of the restoration of the Gospel, the divine mission of Joseph Smith, and the necessity of continuous revelation. Said the Latter-day Saints were regarded as a peculiar people by the world, and one of their peculiarities was that of calling illiterate men to proclaim the Gospel. They were not called because they possessed great ability as eloquent preachers or debaters, but God had "chosen the weak things of the world to confound the things which are mighty," and they had done so. There had been many scientific truths revealed to Joseph Smith which were in advance of general knowledge, some of which were now accepted by the world. He was a man inspired of God, and through that source he obtained his knowledge. When men denied the principle of revelation, they closed the avenue of all true knowledge. God had not said that revelation should cease, but the Scriptures (quoting from 14th chapter of Revelations) informed us that an angel should again come with the message of the Gospel. It was not a matter of conjecture, or a mere belief that the Saints had in respect to this matter, but an actual knowledge, conferred on them through the Holy Ghost in the same manner as the Corinthians received it under the ministrations of the Apostle Paul. The Elders were obliged to teach the Gospel to the world and to warn mankind, or they would be under condemnation. Christ had said that the Gospel should be preached in all the world for a witness, and this was being done; and the judgments of God would most assuredly be poured out upon the wicked. Alluded to the principle of faith, said it was one of power, and a genuine faith

was coupled with works, and if disunited from works was a mockery and ineffectual to save. Neither could a man obtain a remission of his sins without complying with the ordinance of baptism and all the other ordinances that God had placed in His church for their salvation. He explained to how the Scriptures the way and manner baptism should be administered to believers, which was by immersion, and promised those who would obey these rules that they should obtain a definite knowledge of their divinity.

President J. H. Smith, after confirming the testimonies of the previous speakers, dilated at some length upon the first principles of the Gospel, the apostasy of the Christian Church, and the Divine Mission of the Prophet Joseph Smith. Said the Almighty had at various times given laws for the physical and spiritual government of mankind, and also individual agency and ability to understand those laws; and only those who kept them and obeyed His requirements were free from condemnation. The Lord had placed in His Church certain authorities—Prophets, Apostles, Teachers, etc., also various gifts, and had promised the results that should follow obedience to His laws. There were not many ways, but one only, whereby the ordinances of the Gospel could be properly administered, and those who endeavored to climb up in any other way were accounted as thieves and robbers. He referred to the conflicting doctrines and opinions that were taught by modern religious teachers, and said that when their teachings were compared with the scriptures, it was quite clear that they had departed from the true faith. They still denied the gift of the Holy Ghost, and shorn the ancient Gospel of the power of God. That was merely a feature of the ancient Gospel which they believed, and he did not fear to assert that the religion would rest in an apostasy. Mankind could only be saved by complying with all the laws of the Gospel in their entirety, and those were distinctly set forth in the scriptures. It would be profitable for all to examine the scriptures for themselves, and the truths therein obtained, and not allow any man to be their comforter, keeper, and by this means they would be able to discover what were the things the doctrines that were established in the Gospel of Christ. After referring to the action of the government of America in endeavoring to restrict the liberty in the free exercise of their religious belief, which was contrary to the constitution of that country, he prophesied in the name of Jesus Christ, that no weapon that was formed against the Saints should prosper, but would cease to naught, and would only have the effect of accelerating the progress of the work of God, which would ultimately fill the land and be established upon the earth. He strongly advised the strangers to keep the Gospel, and admonished the Saints to abstain from all practices and live according to their profession.

Benediction by Elder Geo. C. Lambert.

There was a large attendance of Saints and strangers at the meetings during the day, and the best of attention was paid to the remarks of the speakers, who discoursed freely upon the principles under the influence of the spirit of truth.

Edward Hemming, Clerk.

[illegible] what we will we are one brotherhood; and rich or poor, [illegible] true hearts are noble, and true hearts alone.

UTAH NEWS.

(Summarized from Territorial Papers.)

A fine, large office is being built in Logan for the Utah *Journal*.

The mercantile business of Richards Bros., of Ogden, has been sold out to Z. C. M. I.

A fire in the livery stable of Mark McKimmins, Salt Lake City, on the 21st ult. destroyed $2,500 worth of feed. The building was uninjured.

A theater is being built in American Fork, by the Young Men's Mutual Improvement Association of that city, the cost of which will be about $10,000.

Edmund M., son of Mrs. M. A., and the late Francis Birch, of Mill Creek, Salt Lake Co., was thrown from a horse on the 20th and instantly killed. He was fourteen years of age.

Jens Hendrickson, a Danish man, a store-keeper of Huntsville, was accidentally thrown from his wagon and killed, while returning home from Ogden, on the 19th ult.

Wm. Harrington and Isaac Morgan Robinson, residents of Mountain Green, Morgan County, while hunting in Strawberry Canyon, on the 17th ult., were buried in a snowslide. Robinson's dead body was subsequently recovered, but at last accounts the other had not been found.

There is strong opposition to the project of building a line of railway from the U. C. Depot in Salt Lake City to Fort Douglas, to run through the 17th, 18th, 20th and 21st Wards. The objectors are principally persons who own property along the proposed route and whose property would thereby be injured.

Some generous individual who evidently does not believe in giving "alms before men to be seen of them" has sent an anonymous letter to Bishop Allen of the 21st Ward, Salt Lake City, containing a $100 bill and a request that two car loads of coal be purchased with it for the poor of the Ward, and that the balance of the money be distributed among the poorest widows.

Lorenzo M. Richards, a twenty-seven-year-old son of Apostle F. D. Richards and his wife Jane S., died at his home in Ogden on the 21st ult., after a long and severe illness. He was one of the most talented young men in Utah, and highly respected by all who knew him. Even the *Pilot*, an anti-"Mormon" paper, published in Ogden, pays a most eloquent and pathetic tribute to his memory.

Patty Sessions, one of the veteran ladies of Utah, now residing at Bountiful, has recently had a substantial brick school house erected at that place, at her own expense, and endowed a free school to be conducted therein, for the benefit of her grandchildren and other children whose parents may not be able to pay for their schooling. On the occasion of the dedication of the house the old lady (who must be well on towards 100 years old) made a speech, in the course of which she remarked that when she arrived in Salt Lake Valley she had but five cents. She now has $16,000 invested in Z. C. M. I., Salt Lake City.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JANUARY 14, 1884.

ANOTHER OPPONENT OF THE SAINTS GONE.

THE dispatches from Washington, U. S. A., of December 18, 1883, bring to hand the intelligence that Dudley C. Haskell, Representative to Congress from Kansas, had died in that city on the day previous. He was a native of the State of Vermont, tall, spare built, fair complexioned, of commanding presence, aggressive and ambitious. He has labored hard to become a leader, on the Republican side, in the House of Representatives. Mr. Haskell has been a bitter and uncompromising opponent of the Saints. After the passage by the Senate of the Edmunds bill in 1882, Mr. Haskell became sponsor for the same in the House of Representatives, and to his management and untiring labors may be attributed a large share of the credit or blame due for its passage. In his speeches upon the "Mormon" question when that bill was under consideration, he was extremely bitter. His movements and utterances gave every evidence that he was a vindictive partisan, ready and willing to sacrifice the rights and liberties of others for his personal ends. During the debate upon that bill (which afterwards became law), his tall figure was to be seen passing up and down the center aisle, facing those who were arrayed in opposition to the measure, shaking his fists and shouting at the top of his voice, seeking to intimidate, by saying: "Those Mormon emissaries have penetrated even to the lobbies of this house, and when the vote is taken we will see who has received their gold." His actions reminded the writer of the familiar scene in the far west, of a wild bull corralled and making desperate efforts to free himself by charging upon his foe. He gained a seeming triumph in the passage of that law, but soon afterwards his health began to fail. He has now gone to render an account for the deeds done in the body. We harbor no hatred in our hearts against him, but we feel assured that when such men are retired to private life, through a failure to elect by the people, or are removed from this life by the inscrutable hand of Providence, good government and the passage of just and equitable laws will be subserved.

Men like Mr. Haskell are more to be pitied than blamed; they might but will not learn the truth of the Lord's promise to the Prophet Isaiah: "No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn."

The Saints have learned, by experience, that the Lord has fulfilled that promise to His people in this day, as He did anciently.

While the Edmunds law was before Congress, and the people of the United States were clamoring for its enactment, Delegate George Q. Cannon told General Rosecrans that those members of Congress who had labored to injure him and his people could not prosper. The General frankly made the admission that such had been the case in the past. Many of those who thought to gain popularity by oppressing the "Mormons" were soon dropped by their constituents, and every one of those who stood up in defense of the Saints were re-elected. The history of those who fight against the Lord and His work will reveal the fact that all men have ceased to prosper when they have thought and acted as if it was their especial mission to overthrow the Saints. Mr. Haskell is not an exception to this rule, and those who continue that labor will only embitter their own lives and meet with sure defeat. Jehovah has decreed it, and His word will not fail.

RELIGIOUS PROFESSION FOR FINANCIAL GAIN.

We not unfrequently have application from persons who express a desire to join our Church, but who, on being questioned in regard to their knowledge of the principles of the Gospel, manifest the most complete ignorance. They know nothing about the principles, or the obligations a person takes upon himself by being baptized and embracing them, and yet they are quite willing, even anxious, to be baptized and acknowledged as Latter-day Saints. Of course we are very apt to conclude that such persons are prompted by ulterior motives, and such invariably proves to be the case. A few pointed questions addressed to them will generally elicit this fact. They have heard from some one that by joining the Latter-day Saints, they can obtain free transportation to America or financial help, but when undeceived on this point they no longer have any anxiety to be "Mormons." It is not surprising that people should manifest a disposition of this kind when we consider that financial inducements are frequently held out to persons to become members of various religious bodies.

It is a well-known fact that the custom of offering a premium for conversions prevails to a very great extent in India, so much so that our Elders who went to that country years ago found that the natives turned away from them quite disappointed on learning that there were no financial benefits to be derived from embracing their religion. It may be said, though, that the East Indian is naturally mercenary; there is no question, however, but this propensity has been fostered among them by the distribution of the funds so liberally subscribed in Christian England for the conversion of the heathen.

The same is also true in Catholic Mexico. The Protestants have followed the practice to so great an extent there of bribing the natives to desert the Roman Church and become converts to their faith, that the Latter-day Saint Elders who have been sent there have experienced similar difficulties to those met with in India. They were expected to out-bid the Protestants if they made any converts.

And has not the same custom prevailed to some extent here in England? Have not zealous and wealthy persons here offered prizes for attendance at

church service and Sunday schools? And is it not common to discriminate in various matters between members and non-members of religious bodies? We have heard of employers in this country making attendance at a certain church and a profession of a certain religion a necessary condition on which their workmen should be employed. We have heard of landlords or owners of large estates requiring similar conditions of their tenants. We have heard of many persons regarding their connection with certain religious denominations, and occasional attendance at their service, as a source of revenue and profit, if for no other reason, because they could thereby obtain parish relief or a feast and present at Christmas. Quite naturally, with such persons a profession of religon is regarded in the light of a speculation. The question with them is, "What can I make by it?" They are ready for a change of religion any time if they can be assured that there is anything in the shape of pecuniary profit to be gained thereby. Nor is this feeling confined to the poorer classes, either. There are many shop-keepers who are free to admit that their patronage depends upon their profession of a certain faith and attendance at a certain church or chapel.

While such ideas and practices prevail in the world, it is not much to be wondered at that men should be found who are mercenary enough to join even the unpopular "Mormons" when they think there is a prospect of pecuniary profit.

We received the following characteristic letter a few days since:

Clifford, December 29, 1863.

Mr. Geo. C. Lambert.

Sir,—I was informed by Mrs. Wocker, of Reedon, to write to you. I should like to join the Latter-day Saints if you are sending any out to America, as I am a native by birth, and I have a friend that wants to come with us, and I have a wife and three children.

Sir, if you are not sending any out, please write back, and let me know, for I am waiting for an answer.

THOMAS UTTLEY, Stone-mason.
Clifford, near Tadcaster, Yorkshire.

We have no inducement in the shape of emigration or financial benefit in any form to hold out to persons who embrace the Gospel. On the contrary, we lead them, as did our Master before us, to look for persecution, to have their names cast out as evil, to "be hated of all men," and only expect to be saved through enduring "to the end." We teach them as did Paul, that "all who will live godly in Christ Jesus shall suffer persecution." This has been the lot of holy men in every age of the world, insomuch that the martyr Stephen asked those who stoned him to death "Which of the prophets have not your fathers persecuted?" We teach them that their friends and kindred will probably turn against them if they embrace the truth, and that "a man's foes shall be they of his own household." We teach them that the Gospel is calculated to "set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law." We teach them that it is a more serious thing to follow the Lord than most people reckon on. The Savior replied to a certain man who proposed to follow Him "Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay His head." But at the same time, we teach them that

there is eternal life, the greatest gift of God to man, to be gained by an acceptance of the Gospel and an observance of its precepts. We remind them that the promise has been made to those who will "seek first the kingdom of God and His righteousness" that all things shall be added unto them. We assure them that in addition to the reward which is hereafter to be gained by living a righteous life, there is also joy in this life such as the disobedient know not of. We testify to them, as Paul did, that "we are troubled on every side, yet not distressed; we are perplexed, but not in dispair; persecuted, but not forsaken; cast down, but not destroyed; * * for our affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

If a person values salvation more than friendship or popularity, or a fat living, or "father and mother and wife and children and brethren and sisters, yea and his own life also," there is some prospect of his being satisfied with and sticking to the Gospel after having embraced it—of his living in accordance with its precepts and gaining the reward of the faithful. If he have such faith as we are told Moses had, "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season," it is likely that he will be able to endure the trials that he will be called to pass through for righteousness' sake and remain faithful to the end. If, on the other hand, men embrace the Gospel for "the loaves and fishes"—to better their circumstances, the probability is that they will turn away from it afterwards, disgusted. Then, as the Apostle Peter tells us, if after they have escaped the pollutions of the world, through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.

We have sent this enquirer a number of our tracts and invited him to read them carefully and prayerfully. We have promised him, that if he fully believes the principles taught therein and feels to accept of them in faith and with a determination to live in accordance with them, and will let us know that fact, we will have an Elder call upon him, who has authority to baptize him for the remission of his sins, and confer the Holy Ghost upon him by the laying on of hands. We have assured him that it will be his privilege after receiving of these ordinances to "know of the doctrine, whether it be of God," for in this age "the Spirit itself beareth witness with our spirit" as much as it did in the case of the Roman Saints in Paul's day. We trust for his sake that he will choose to obey the Gospel, but it will be of no advantage to us, nor any of the Elders in the Mission, nor to the Church which we represent, though he should do so. Nor can we promise him help in emigrating or worldly gain of any kind upon any such condition.

G. C.

RELEASES AND APPOINTMENTS.—Elder John Q. Cannon is released from his missionary labors to return home as soon as it suits his convenience to do so, and Elder Frederick Schoenfeld is appointed to succeed him as President of the Swiss and German Mission.

Elder William Wagstaff is released from the Nottingham Conference, and appointed to labor in the Norwich Conference.

Elder Wm. Chapple is released from the Norwich Conference, and appointed to labor in the Nottingham Conference.

Elder Geo. Wilson is released from the Liverpool Conference, and appointed to labor in the Glasgow Conference.

Elder Thos. Wilson is released from the Glasgow Conference, and appointed to labor in the Liverpool Conference.

ABSTRACT OF CORRESPONDENCE.

INTERESTING REPORT OF THE SWISS AND GERMAN MISSION.

President John Q. Cannon, writing from Bern, January 4, 1884, says:

"Our yearly Conferences are over, the Elders are all away again to their various fields of labor, the New Year has dawned smilingly upon us, good news reaches us from the more distant outposts, even from Austria and Italy, and on my return here yesterday from Winterthur, *via* Zurich and Luzern, I found all quiet on the Aare; so I employ the first opportunity in giving you a brief sketch of our present position, the changes made at the late Conference and of the general outlook, promising a more exact statement for record as soon as the statistical reports from the various Branches come in.

"Pursuant to announcement, our annual Conference convened at 10 a.m. on Sunday, December 23rd, there being present Elders W. E. Pack, jun., from North Germany, E. Schoenfeld from South Germany, John Stucki and John G. Hafen from the Bern, R. Hechtraster from the Central Swiss, Gottlieb Hirschi and Jos. A. A. Bunot from the Jura, and Alois Bauer from the East Swiss Conference, also John Schiess from this office, and W. C. A. Smoot, jun. and Jos. A. Smith only lately arrived from Utah, and who had not been assigned to any special field.

"Besides the general notice which was given through the *Stern*, we also placarded the town and distributed handbills in all the surrounding villages and Branches, from the Jhra mountains in the west, to Zurich in the east, announcing the date and place of our meetings, and inviting all who wished a correct understanding of the much belied 'Mormon' doctrine to attend and judge for themselves. I was somewhat amused and much astonished at the answer to our request to be allowed to paste up our placards here in the city of Bern. Our bill-poster returned with a sorrowful countenance from the police station, where he had been to obtain the customary permission and the revenue stamp with which all such things should be adorned, and reported that the police inspector would not give his consent to our plan, but referred us to a higher power. I called upon him myself, and he repeated his refusal, basing it upon the ground that the laws would not sanction any advocacy or promulgation of polygamy. I again scanned our placard closely and invited him to do the same, and declared that I could see no reason at all for his objection on that account, as we neither invited anyone to enter or to embrace polygamy, nor even to listen to us preach it, but simply to attend a public meeting of a religious body. However, he persisted, though less brusquely, in his refusal, and advised me to present my case to the district commissioner. I did so, and the latter declined to give any opinion on the matter until he should have consulted with the commissioner of religious worship. I felt that we were doomed if we once fell into the hands of those worthies, and hence approached his honor with some hesitation the next day, when I was to receive my answer. I entered his august presence, and commenced: 'Mr. Commissioner, have you been able to consult over our little matter?' 'Yes, Mr. C.,' he broke in, 'here is your placard, and we cannot give the governmental acquiescence to the announcement therein contained.' 'Might I ask your reasons?' I inquired. 'There is a wide diversity of opinion,' he replied, 'but the majority feel disinclined to countenance

any preaching of Mormonism whatever. I cannot say those are my own feelings, but I am compelled to make this answer.' 'Well,' I continued, 'we may post up our invitations without state permission, and even without the stamp, may we not?' 'Yes,' he answered, with an expressive shrug, 'if you will take the responsibility of any disorderly demonstration or any disturbance that may take place.' I said I was willing to do that, if I would not be looked upon as a transgressor of the laws. 'Oh, not at all,' he said; so I bowed myself out, and started the bill-poster to work at once. If it be mentioned that after all our posters did little good, for they were within two days torn down, we console ourselves with the reflection that some people at least read them—those who tore them down, if no one else.

"Well, we assembled ourselves on Sunday the 23rd, thirteen strong from Utah (one a lady), with a large representation from all the adjacent Branches and a goodly number of strangers. Three lively and interesting meetings were held, at all of which the attendance was so much greater than we had calculated upon, that even standing room and a little hall which joined ours at the rear were fully occupied. On Monday the various Branch Presidents reported their Districts, and bore energetic testimony to the truth of the work of God now being prosecuted. They reported a generally good spirit and quite an awakening among their flocks, though some members had become lukewarm and indifferent. All, however, felt that they could notice a considerable improvement during the year. In the afternoon the general authorities of the Church, also the European presidency and the officers of the Swiss and German Mission, were presented and unanimously sustained. Further instructions followed, and the Gospel during these two days was preached to us in three languages, German, French and English. The closing meeting of the Conference was allotted to the Sisters of the Relief Societies, who spoke (also in three languages) vigorously and tersely, much to the gratification and interest of all present.

"The allotment of the Elders as decided upon in our Priesthood meeting on the 22nd, and afterwards presented to and sustained by the Conference, is as follows: Elders Eleaser Evans and Jos. A. Smith to the North German Conference; Bishop F. Schoenfeld, President of, and Elders Jos. E. Jennings, F. M. Lyman, jun., and W. C. A. Smoot, jun., Traveling Elders in the South German Conference; John G. Hafen, President of the Bern Conference; Gottlieb Hirschi, President of, and Jos. A. A. Bunot, Traveling Elder in the Jura Conference; Rudolf Hochstrasser, President of, and John Stucki, Traveling Elder in the Central Swiss Conference; Alois Bauer, President of, and Jacob Hafen and J. R. Boshard, Traveling Elders in the East Swiss Conference; Paul E. B. Hammer and Thomas Biesinger, Traveling Elders in Austria; Andrew Villet, Traveling Elder in Italy; and John Schiess as secretary, with Ward E. Pack, jun., as assistant, both to work either in the office or in a near field of labor, as may be required. You will see that several important changes have been made, and will also notice that we now number twenty Elders all told, a good many more than have ever been in the Mission at one time before.

"On Sunday the 30th, Conference for the East Schweiz convened in Winterthur, nine Utah Elders being present. Three well attended and closely attentive meetings were held, at which, in addition to remarks from all the Elders, the authorities were presented and voted upon, and the local brethren reported their various Branches. The burden of the instructions imparted at all these meetings was the necessity of purifying the Church from those who have lost their faith, and are only hindrances in the way of those who desire to progress; patience with the weaker ones, who should be encouraged and sustained by the stronger; the need of a personal testimony for each member; the leading of a pure life and the setting of a good example before the world, etc. Not the least interesting feature was the singing, which the music-loving Swiss rendered in a way to do them credit. We Americans also favored them with a few of our English hymns, and gave with especial zest: 'We'll sing the songs of Zion, though now in distant lands,' which was received with immense enthusiasm.

"Altogether the Conferences may be considered a thorough success, and the brethren

and sisters separated with the renewed determination to push the glorious work with greater vigor than ever before, during the year 1884.

"In conclusion, I will add that the brethren in Austria report one baptism, good prospects, and no opposition as yet; while Brother Villet, from Italy, has held two or three meetings among the Piedmontese, has found many friends, and hopes to make an opening. Brother Evans, who came last fall, has been quite ill, but is, I hear, somewhat better. Brothers Stucki and Hirschi have both been afflicted with severe colds. Otherwise all is well with us."

NEWS FROM HOLLAND.

Elder P. J. Lammers, writes from Dedemsvaart, Dec. 28, 1883, as follows:

"To-night I shall have the privilege of baptizing three souls, one man and two women, in this place, where Satan is working hard against me. One night 80 men assembled in the street and indulged in calling me names. They also declared I should not leave the place alive. I find at such places we can do the most good, as there are always honest souls to be found. The Saints feel well, and we hope with the new year to take fresh courage. In a few days the printer will have the little book finished which I am having printed, and then we hope to spread the truth a little faster and forward the work of God."

MINUTES OF THE GLASGOW CONFERENCE.

HELD AT 8, WATSON STREET, (OFF CALLOWGATE,) GLASGOW, ON SUNDAY, DECEMBER 30, 1883.

PRESENT on the stand: Apostle John Henry Smith, President of the European Mission; W. S. Geddes, President of the Glasgow Conference; John Penman, Robert Hunter, Thomas Wilson, Samuel McKay, Geo. F. Hunter, James W. Thomas, James G. Crane, Angus McKay and Francis Greenwell, Traveling Elders in the Glasgow Conference.

At 11 a.m. after singing, prayer by Elder Angus McKay, and singing again, President Geddes stated the object for which the Saints were convened in the capacity of a Conference, and explained that the forenoon meeting would be devoted to hearing the Traveling Elders report their various fields. He then called upon the Elders to report.

The work in the various districts was represented as being in a fair condition. The Saints though much scattered, were endeavoring as a rule to live their religion and gather to Zion. The Elders said they had experienced much kindness at the hands of the brethren and sisters, and also from their (the Elders') relatives, whom they had visited from time to time, as they traveled about the country. They had also to acknowledge kind treatment at the hands of strangers, whom they visited and to whom they explained the principles of the Gospel.

President Geddes expressed his pleasure at hearing the reports, which he knew had been given faithfully and truthfully. He commended the brethren for their diligence, and exhorted them to continue their efforts to spread the truth.

Singing, and benediction by Elder J. Penman.

At 2 p.m. after singing, prayer was offered by Elder Robert Hunter, and the Sacrament administered by Elders Jos. Hamilton and Thos. Taylor.

The general and local authorities were presented in the usual way and unanimously sustained.

President Smith, who presented the Traveling Elders for the vote of the Saints, said, that previous to presenting these brethren to the people, he would refer to the reports that were abroad in the world respecting the characters of the Elders who were sent out to proclaim the Gospel. The present was a time for all to give an honest vote for or against the Elders of the Glasgow Conference. They were familiar with these brethren who travel amongst them; who eat at their tables and sleep in their homes, and if any of them had taught anything immoral or contrary to virtue and Godliness; if they lived lives not consistent with the Gospel of Christ, now was the time to refuse to fellowship them, or to sustain them as servants of God. He then presented the Traveling Elders of the Glasgow Conference and they were unanimously sustained by the uplifted hand.

The statistical report of the Conference, for the half-year, ending December, 1883, was then read as follows: Elders from Utah, 10; Local Elders, 50; Priests, 22; Teachers, 24; Deacons, 12; members, 420; total officers and members, 538; baptized, 49; emigrated (over 8 years of age), 44; emigrated (under 8 years of age), 15; received, 7; removed, 7; excommunicated, 5; died, 5.

The financial reports of the Conference and the Sisters' Relief Society, for the half-year ending December, 1883, were then read and unanimously approved.

A report of the Tract Society, from its organization in May, 1883, till Dec., 1883, was also read, and showed tracts distributed (so far as recorded), 2,439; re-issued, 811; families warned, 5,553. The Society was in operation for a considerable time before an accurate record of the tracts distributed was kept; a record of the families warned being considered sufficient.

President Smith spoke for some time upon the persecution to which the Latter-day Saints as a people were subject, showing that this state of matters was brought about by our professing to have received new revelation. He reviewed the condition of the work in the various countries in Europe, showing that they rejected the Gospel and persecuted those who preached it. He referred to the lives of the Apostles and Prophets and of Christ himself, proving that they were treated in a similar manner. He also spoke of matters in Utah, and compared the social and religious systems there with those which prevailed elsewhere, and concluded by bearing a powerful testimony to the divinity of the Gospel as restored through the Prophet Joseph Smith.

Singing. Benediction by Elder F. Greenwell.

A meeting was also held in the evening at 6-30.

After singing, prayer was offered by Elder Samuel McKay, which was followed by singing.

President Dodds addressed the Conference for some time, and was followed by President Smith at considerable length. Both were listened to with attention and the discourses much appreciated.

After singing, President Smith pronounced the benediction.

The meetings were well attended, a good proportion of them being made up of strangers. An excellent feeling prevailed and much enjoyment was experienced.

JOHN HUNTER, Conference Clerk.